

going to a matinee in which father was the black-whiskered villain. In a dramatic moment, when he raised a glass-headed cane to strike a fair lady, he was so intense and realistic that I jumped to my feet and screamed, 'O-o-oh! You had better run. He looks awful mad.' I had never seen him angry and it was a wild experience for me.

"At parties in our home, the old and young often asked father to entertain them. He did so in a masterly style with hilarious songs or comic readings. When he entertained there were shrieks of laughter, the bated breath, the gasps of surprise and the sighs of reliefs when the high tension and moments of surprise were over.

"As a child I was proud of my father when in company. I am more proud of him now when I appreciate more fully his noble character.

"Father worked many years on the school board. I knew of his joys and pleasures in success. But the fine accomplishments, the opposition, the heartbreaking disappointments, the cooperation of loyal friends and all these details I had to get from his close friends. Father avoided any remarks that might appear boastful. One man, Joseph Potter with whom father worked for many years in the field of public education said that if father did as much for himself as he did for others in the field of public education he could be a rich man.

"Father always believed in educational growth, development, and betterment for all people and he gave generously of his time and means to this end."

## MARIA SNOW SARGENT

Maria Snow Sargent was born at Salt Lake City, February 25, 1853. She was the daughter of William and Maria Wines Snow. Maria Wines, while living in New York, heard the gospel and believed it, but she respected the beliefs and opinions of her husband while he lived. After his death she moved to Nauvoo where she and her son, Leonard, joined the Church. Later the widow and her three sons moved to Utah and on October 13, 1850, she married William Snow.

About 1856, she, her husband and small daughter moved to Fort Supply, where they had been called to help establish a way-side station for Utah immigrants, many of whom were destitute before reaching this point. Crops were grown here and flour ground to supply the immigrant Saints.

Peace was made with the Indians about the Fort, but they often begged food and helped themselves to the half grown potato crop. The Saints were patient and even taught an Indian school.

When Johnson's army neared the Fort the settlers were advised to desert it, burn the buildings, and return to Utah. William moved his little family to Lehi and there the daughter, Maria, went to William Sargent's school.

Mr. Sargent was born in Cherokee County, Georgia, on November 11, 1845. He served as a soldier during the Civil War. When he left the army he came to Lehi and proved to be very useful. He had legal training, was trained as a carpenter and could teach school. Maria was an apt pupil in his school and soon began assisting him to teach and manage the younger pupils.

When Maria was about thirteen years old, she went to visit her brother, Leonard, who lived in Nevada. She was returning on the mail stage when a band of hostile Indians rushed out of the cedar forest and sent a shower of arrows after the passengers and at the team. For a time there was a wild race for life. One woman, who sat on the seat by the driver, tried to climb into the closed coach and broke her arm. One horse was shot but the driver kept the team running as fast as they could go. After several miles the next station was reached in safety. When the coach stopped the wounded horse dropped dead. Had it been killed at the first attack the little company would have undoubtedly perished at the hands of the Indians.

On March 7, 1868, Maria married Mr. Sargent and late that fall they moved south with the Snow family. When Maria and

they reached St. Louis, Ann's brother Thomas and wife and her sister Sarah and husband, who had just been married, decided to stay and get work. The remainder of the family went on up the river.

Some miles beyond St. Louis, Ann's sister Elizabeth died very suddenly. This was a terrible blow to Ann, for the two girls had been inseparable companions. The captain, a kindhearted man, said to the sailors, "Boys, if you are with me, we will give this girl a decent burial." So they stopped at a plantation, dug a grave in a lovely spot, and buried her by the riverside. With only one brother left to continue the journey and a stepmother, Ann was lonely indeed. But the cup of her sorrow was not yet filled to the brim.

Acting upon the advice of church leaders, John Rogers decided to rent a farm and stay at the Bluffs awhile. He was not strong, and about a year later he fell ill and died in August, 1850.

Ann and Henry were anxious to get away upon their own resources. Before long Henry had an opportunity to hire out to a man going to California. With a sad heart Ann bade him goodbye. That was the last time she ever saw or heard of him.

The stepmother now decided to go to the "Valley." Accordingly she bought a covered wagon, a yoke of oxen and a cow and started with a company that was ready to go. There were only three of the family left: the stepmother, her little daughter Mary, and Ann. Ann walked and drove the oxen most of the way.

After weeks of plodding over rough and dusty roads, exposed to all kinds of weather, the company neared the promised land. The Rogers' wagon was the last of the train, and when it was miles from Salt Lake, one wheel collapsed. The stepmother and little sister stayed with the wagon while Ann walked into Salt Lake on foot and alone, the only one of her mother's children to get to the valley at this time. Her patriarchal blessing told her she had been preserved for a purpose, her life being spared that she might be the means of connecting the link that would seal the family to their ancestors.

After the three arrived in Salt Lake, the stepmother married again. Ann went to work in the family of William Snow, whom she afterward married on March 12, 1852. Before Ann left her native land, she had been courted by a young man whom she thought a great deal of and whom she promised to marry. When the family sailed to America, she had to leave her fiance behind, but she agreed to wait for him three years. The three years had passed, and not a single message had she received. Then one day about three months after she had married William Snow, she got a whole bundle of letters written by her old lover at various times. He had written faithfully every month after

she left Wales, but the letters had been delayed somewhere. "How did you feel when you received those letters?" I asked grandma.

"Oh, I didn't exactly feel sorry," she said. Your grandfather was a good, kind husband. But just the same I shed a few tears when I thought what a comfort the letters would have been to me on the dreary journey. Later, however, I received some news which made me feel that the hand of Providence had intervened to give me a pearl of great price instead of a bauble."

When conditions began to promise a reasonable comfort for Ann in Salt Lake her husband was called to Fort Supply. Maria accompanied William on this call. While they were away news came to Ann that Johnson's army was nearing Utah and rumors were that the army intended to take control of the State.

This was a grave situation for Ann and her young son, Willard. President Young advised the Saints to move from Salt Lake and go south before the army entered the Valley. From early morning to late at night wagons on every street were being loaded with household goods and provisions for the exodus.

Early in the fall William returned to Salt Lake and moved the anxious families to Lehi. The first winter Ann lived in a log house within the fort. The house had been hurriedly built and many cracks let the cold wind whistle through. When her second son Jeter was born the cold December winds blew the snow over the floor. The kind midwife had warm blankets at the big pine fire and wrapped them around the sick woman to keep her warm. When morning came and the wind had gone down Mrs. Jacobs, the midwife, swept a tub of snow from the board floor.

Ann lived within the mud fort for six years, two more children, Celestia and Charles were born there. At that time she moved into a large log house with four apartments where the four wives lived comfortably until they were called to go to Southern Utah in 1865, to help build up that part of the State.

To leave these newly acquired comforts, cross the entire length of a big state over which roamed many bands of Indians must have required great faith and courage. But they willingly obeyed the call, and in November, 1865, they started south. After traveling through snow storms and cold weather, they arrived in Pine Valley on Christmas Eve.

In this little village Ann maintained her home during the rest of her life. Here as a Bishop's wife and a Relief Society worker she served her neighbors and her friends for sixty years.

In recalling my association with Grandmother, said her



grandchild, and the incidents related by her children, I have tried to decide what her most outstanding traits were, what attributes enabled her to sacrifice and serve as she did. The incidents related above constitute sufficient proof that she possessed in a high degree courage, patience and fortitude.

A visit to her home would immediately suggest that neatness was one of her qualities. Not a speck of dust could be found anywhere. There were no flies, no unpleasant odors. Her dishes and stove were shining. Beds were without a wrinkle. Everything was in perfect order.

An atmosphere of refinement would also be in evidence: simple furniture, some homemade articles, tastefully draped and decorated, a few cherished old pictures and ornaments. Not a stately mansion, but a cozy, restful home, obviously presided over by a woman of dignity and refinement.

Real pioneers learn to be resourceful, and Ann was not lacking either in resourcefulness or industry. She was always alert to ways and means of improving the conditions of her home and family. While she was living in Lehi, some easterners on their way to California stopped near her place to overhaul their wagons and make repairs. On the evening of their arrival, the leader knocked at her door and explained, "We are traveling to California, madam, and our wagon covers have become badly damaged. We should like to have them mended. Would you be willing to fix them for us?"

Being an excellent seamstress, grandma said, "Yes, I can mend them tomorrow."

"We have three heavy covers," the man continued, "also a lightweight one which we cannot use. You may have the light one for repairing the others if you want it."

Grandma told him she would be glad to take the light one for her pay. That night her prayer was one of thankfulness to God for opening up the way whereby her family might be clothed for the winter. Some of the cloth was used for under-clothing; the remainder was dyed and made into shirts and dresses.

When the Snow families moved to Pine Valley, there was no store. Supplies of every kind were hard to get. A few of the men decided to start a tannery and make their own leather. Grandma used this crude leather and bits of jeans left over from the men's clothing to make shoes for the members of her household.

After a store had been opened in the village, she sewed overalls and jumpers for the merchant's customers in exchange for "storepay." By this means she was able to provide her family with articles they needed.

For soap, in those early pioneer days she used the roots of a plant (oose, I think it was called). Later, like many other pioneer women, she learned the art of making soap from scraps of fat and lye distilled from wood ashes.

In preparing meals for the household she often resorted to substitutions, such as molasses for sugar, corn meal for flour, and salt rising for yeast.

Perhaps honesty was Ann's strongest quality. In fact, it is a characteristic of the Rogers family. Being convinced that the Gospel was true, they had to be honest with themselves and accept it even though it required great sacrifice.

"I wish I were as good a man as my father," grandma's nephew (her brother's son) remarked to me. "Talk about honesty and charity, well, he was it personified. When I was a boy we worked together on a rented farm. Always the biggest loads of hay, the finest shocks of grain, the best of everything went to the owner for his share."

Grandma was like that. If she borrowed anything, she paid it back with interest even to a needleful of thread.

All of the children were thoroughly taught the lesson of honesty. One son recalls that as a small boy he was taken to task for eating a biscuit stolen by an older boy from a farmer's dinner pail.

Another son refused to sell his neighbor a certain horse he owned because he thought the neighbor would be cheated by the trade.

"I wouldn't sell Jede Hill a horse like that," he said. "It wouldn't serve his purpose, and he's too poor a man to throw away his money."

Ann R. Snow saw many changes take place in the world during her lifetime. She lived to be ninety-two years of age. When people asked to what she attributed her good health, and longevity, she replied, "Mainly to my mode of living. I was always systematic in my work and regular in my habits. Our food was simple, and much of the time it was too scarce to tempt us to over eat. Then, too, we always got plenty of exercise in the open air."

"Didn't you worry in those early days when you didn't have much to live upon?" I asked her on day.

"We learned to trust in the Lord," she replied, "and it is wonderful how the way was opened up, miraculously at times, that we might get the necessities of life. These were the happiest days of my life because of the sustaining power of the Lord's Spirit."

If she had any difficult or distasteful task to perform, she

went quietly ahead and did it without complaints. "Don't like to have my peace of mind disturbed by thinking of disagreeable tasks to be performed," was her comment.

She had her share of disagreeable tasks to perform. Since there were no doctors in Pine Valley at that time much of the care of the sick rested upon the Relief Society. Ann was especially called to assist the midwives. In this calling she helped to bring a hundred babies into the world. Since babies do not choose their time of coming she was often called out from a warm bed to cross the town in deep snow or in a blinding storm, then await the birth of a child. At another time she might be called to sit at the bed of the dying father and comfort and care for the fatherless children. But there is joy in doing a good deed.

Ann was the president of the Relief Society for thirty years during that period when this association assumed the most arduous tasks from gleaning wheat to laying out the dead. One of their meetings each month was for testimony; the other three were for work. Some times they wove carpets, sometimes made clothing for the poor, and some times made straw hats for sale, at other times they gleaned wheat to store for the famine. There were frequent calls upon the settlements for men and teams to go and meet emigrant trains. One time the Relief Society was given the task of making the clothing and bedding for the man in the ward who was leaving to meet the emigrant train.

Her patriarchal blessing told her that her life had been spared for a wise purpose, that she might be the means of connecting the link of her ancestors. Of many of her people who left Wales to come to Utah, she and her brother were the only ones to reach Utah. By the time of her death the families of these two had gathered almost three thousand names and had the temple work done for them. In searching the records of her ancestors, she found that she was a descendant on her mother's side from kings and queens of the British Isles.

"I like to think," said her granddaughter, "of her now as a queen among righteous spirits in our Father's Kingdom. Truly, she deserves the reward promised by the Savior where he says: 'And every one that forsakes houses, or brothers, or sisters, or father, or mother . . . for my sake shall receive an hundred fold, and shall inherit everlasting life.'"

Ann Rogers Snow was born at Amroth, Pembrok Shire, Wales on December 30, 1835. She traveled over land and sea, much of it on foot or in primitive ships, slow and unsafe over those turbulent seas, to Pine Valley. She died in this sheltered and peaceful little town on March 11, 1928.

## WILLARD SNOW and MELLISSA MEEKS SNOW

Willard Snow was born December 9, 1853, at Salt Lake City, Utah, where he lived until he was eight years old. At that time he moved with his family to Lehi. He was baptised by William Clark and confirmed by Canute Peterson, June 25, 1861.

In those days there were many tribes and bands of Indians roaming over Utah. The settlers might make friends with one band but find the very next day another band that were unfriendly or even hostile. If one Indian was killed by a white man they would be angry at all white men. Their customs and laws and ways of life were so different to the white it took many years to understand each other and gain a mutual confidence.

There were so many settlers in Salt Lake when Willard left there the Indians gave little trouble, but Lehi was a small community and the Indians were more troublesome.

As a means of protection the Mud Fort was built and Willard lived with his family in it for a few years. The walls were so high and strong he felt little fear when within but he dreaded the thoughts of being outside sometime when the gates were closed.

As more people settled in Lehi and the Indians became more friendly, Willard's father built a home for his wives outside the fort; this gave Willard more time to help his father and work for neighbors.

In many ways the boys helped to earn their clothing. When camp Floyd, which was several miles west of Lehi, broke up and the soldiers left for home, the boys of the town, curious to know what had been left behind, went out to the deserted camp. They found considerable partly worn clothing and brought the best of it home. It had been made of the finest quality of woolen cloth and with the eye of an experienced seamstress Ann Snow saw possibilities at once. The old army coats and shirts were ripped apart, washed and pressed and made into outfits so good looking that neighbor Jones remarked soon after, "Ann Snow's boys always look neat and well dressed."

One day Willard's father told him that they were going to move to Pine Valley. He got but a vague idea of just where Pine Valley was but realized that it was a long way off. For weeks from then on when there was spare time he helped his father repair the wagon, shell corn by rubbing the long ears against a spade, then putting the kernels in strong sacks. He helped kill the pig, rub salt in the meat and then pack it in a strong box.



When all was ready one fine fall morning he was given charge of an ox team and wagon with his mother, brothers and little sister in it. The father with Sally and her family were ahead with a team of horses and Joseph Cox with a new wagon and a fine span of mules led the procession out of Lehi. His sister Julia rode with Mr. Cox. Willard was twelve years old when he drove this ox team on this long and toilsome journey across the state.

More details of this journey are told in other sketches in this volume.

In Pine Valley the father had a very small farm and little equipment so the boys worked very hard and there seemed to them but few opportunities. One important event in the young man's life occurred in Pine Valley. He was sent on an errand to Dabney Keel's shingle mill and there he saw a young girl, of thirteen years, playing. He learned her name to be Mary Mellissa Meeks. He never forgot it nor the face and he made up his mind then and there that he wanted to marry that girl and no other. Wherever he went or whatever he did he kept that thought in mind.

The girl seemed somehow to get the same idea. She in some way started calling Willard, "everybody" and shortly after their meeting a group of young girls were dressing up with lovely ribbon sashes and she didn't have one. She seemed disappointed for a moment then said, "Oh well, when I marry 'everybody' I will wear sashes too."

Since opportunities were so limited in Pine Valley, Willard decided to go to Diamond Springs Valley, Nevada and work for his stepbrothers, the Wines boys. This was in 1875.

The first year while working, Willard and his friend, Orlando Bracken, one Sunday decided to go to a neighboring ranch to visit. There they saw two men playing cards and sat down to watch the game. One of the card players became angry and shot and killed the other. Willard and Mr. Bracken were important witnesses to this murder and were called to the trial. The place of trial was some distance away and the two young men had not only to pay their traveling expenses but their own hotel bill. As the trial dragged on for considerable time the expenses were heavy. The only thing offered toward defraying the expenses was a pair of blankets belonging to the dead man. Willard said he did not want the dirty things and so was out his entire cost of the trial. For six months work he returned with but \$125.00. On their way home they narrowly escaped being robbed of the little money they had left.

At a small hotel where they stopped one night, there were only thin board partitions between their room and the adjoining one. Mr. Bracken caught a few words from the conversation of

two men in the neighboring room that made him suspicious. By putting his ear close to the wall he heard the men say that the two young boys in the room to the east had just come from the Wines Ranch and probably had considerable money and that it would be easy to rob them. From this hotel leading toward home there were two roads, one a considerable short-cut. In the conversation of the strangers, Mr. Bracken heard them trying to decide which of these roads Willard and Mr. Bracken would take. The robbers finally decided that it would be more likely that the boys would travel the main road. That indeed had been the plans. They had also planned to start at six o'clock, but learning of the time the robbers planned to start the boys got up much earlier and took the short-cut.

The second year at the ranch there was little sale for cattle. The Wines Brothers induced the boys to take cattle instead of money. When they had neared Pine Valley with their cattle and were about ten miles below town they observed two strange men riding a considerable distance behind them. The cattle were left soon after to feed during the night. There was no worry as to their going back that night because they had been driven a long way and were weary. The boys expected to go down the next morning and herd them for a few days until they had become accustomed to the range.

The next morning the cattle were no place to be found. The two boys hunted for several days but were unable to find a single animal.

A short time after, two men came to Pine Valley and called on Willard and Mr. Bracken, saying they had heard the boys had lost their cattle. The strangers wanted to buy the chance of finding them. Willard and Mr. Bracken felt sure that these men had stolen the cattle and driven them into hiding. The horses the men were riding closely resembled those ridden by the men who had followed as the boys neared Pine Valley with the cattle, but there was no way of proving the identity of the strangers or of knowing where the cattle might be hidden. About the only thing that could be done was to take the offer. The boys had no money but offered two horses worth not more than one hundred and fifty dollars. This was small reward for half a years work.

Willard's parents sympathized with him for his loss for these two years but felt like acknowledging the hand of the Lord in discouraging him from the desire to return to Nevada. Willard had no further desire to go back. Some others who continued to work in that part of Nevada became wealthy but lost faith in the Gospel since they were out of touch with the Church and among men whose chief ambition was to acquire wealth.

After this experience Willard spent some time at Murray, Utah, working for the Miller boys with much greater success and

he began planning more definitely for the time that he might build a home and supply sashes for that girl with sparkling eyes.

He learned that Mellissa Meeks was born at Fort Supply, Wyoming, August 28, 1856, while his father was there helping to build this place and assist the emigrants. Her father was William Meeks and her mother Mary Elizabeth Rhodes and both parents were pleased with the match. The Meeks family had first moved to St. George and then come to Pine Valley.

They were married in Kanosh, Utah, by James Dorrity on April 5, 1876 and in 1879 were endowed in the St. George Temple.

Two of their children were born in Pine Valley. Mary Ann was born January 20, 1877 and Edna was born December 12, 1879. Eight other children, five boys and three girls were born after they arrived in Wayne County. The three girls died in infancy. The five sons, all married, are still living and have their own families and business. They have traveled with the most respectable people and lived honorable lives so their parents have always been proud of them.

In August 1880, Willard and Mellissa moved to Thurber, Wayne County, then known as Rabbit Valley. They had one wagon which was drawn by ox-team which he drove and she drove a team for her brother William Meeks and cared for her two girls, the one ten months old and the other two and one half years.

Their new Valley was a vision of delight when they entered. The grass was green and knee deep. Trout were abundant in the clear cold streams and ducks and other wild game were abundant. Game and fish helped to supply their food for a number of years.

These pioneers were young and hopeful and happy and faced their hardships of pioneering with courage. While there were disappointments they never went hungry or cold.

The first home was a two-roomed log cabin built by Willard and his younger brother Charles. Near the house was built another log cabin for their cheese house. They had brought their cows and made butter and cheese for market.

Willard and his younger brother Charles each took up a large tract of land under the Homestead Act. This they fenced with poles and posts brought from the nearby mountains. Much of this substantial fence is still standing.

In addition to helping to make butter and cheese and care for her family, Mellissa rendered a great deal of assistance to friends and neighbors in times of sickness and death. It was said of Mellissa, "She could lay out the dead, make their burial clothes, trim the casket and then be at the funeral on time."

She held the position of treasurer of the Relief Society for many years. In addition she was one of a committee of nine who supervised the building of a brick Relief Society Hall which is still standing and is a credit to the community. A monument was built and dedicated on July 24, 1939 to the memory of these ladies. Mellissa was chosen president of the Young Ladies Mutual on August 27, 1902 and held the position for two years.

Willard was of a retiring disposition in his early life, but his honesty and trustworthiness brought him recognition in religious and civic life.

He was First Counselor to Walter Morrison in the Sunday School superintendency in 1895, to W. W. Mansfield in 1899, to Lawrence Garrick in 1902. He was a counselor to Bishop G. Brinkerhoff from 1906 to 1910 and to Arthur Meeks from 1912 to 1919. He was set apart for this work by Hyrum G. Smith.

Willard was also prominent in civic life. He was county assessor for several terms and a member of the School Board for most of the time he lived in the county. While on this board he supervised the building of a fine new school house. He was on the executive committee of the Freemont Irrigation Company at the time the water was being allocated and he was water master on the canal that brought water from Freemont, so long that he said he had worked on almost every foot of the canal.

Willard and Mellissa always kept open house to travelers and church officials who came there on business. This brought them a "host" of friends and much happiness. But "Into each life some rain must fall," they had their sorrow when their daughter Mary Ann died in childbirth.

When their children were married and the family responsibilities were largely over for Willard and Mellissa, they decided to move to Richfield where their sons Orrin and John and their daughter Edna lived. There Willard was given the position of water master of the Sevier Valley Canal Company where he did his work well though he was 66 years of age. He later built up a quite successful chicken business and was the caretaker of the Richfield City Cemetery. There were but few years in his life when he was unable to do some kind of work. When 82 years of age he was called to Salt Lake to give some historical data relating to the Freemont Irrigation water over which there was some controversy.

At their fiftieth wedding anniversary their children celebrated it by all coming home to see the parents who were greatly blessed in their old age. They maintained their home and cared for themselves until the last. She died at Richfield on August 6, 1937 and he died on February 9, 1938, at Edna's home in Springville, Utah. They were both buried in the Thurber cemetery by the side of their four children who preceded them in death.



## JETER SNOW

Jeter Snow was born December 21, 1855, at Lehi, Utah, in the Old Mud Fort. While living in Lehi, he and his older brother Willard, assisted their father on the farm and did odd jobs for the neighbors. At one time he and Willard got a job of cutting corn. They stayed so late the mother became quite worried and thought of accidents or Indians. While she was thus concerned, Mr. Lott, the owner of the corn came to see how the boys were getting along with the job. The boys soon arrived and reported that they had completed the work. He was surprised and well pleased and said that they had done a man's work and would receive mens' pay. This made the mother very proud of her boys.

The fall before the family moved south, in 1864, the two boys husked corn on shares and this earned them enough corn to fatten the family pig and enabled the father to save his corn to take along to feed his horses and cattle in going to "Dixie".

The boys took the neighbor's cows to and from pasture during the summer. The neighbors paid each a pair of pants, Willard a pair of boots and each a pound of store candy.

During spare time they often went fishing and kept the family well supplied with fish.

On the long trip south, Jeter rode a horse and drove cattle all the way, though he was but ten years old.

The winter he reached Pine Valley, he went to school but two months. The next summer the father rented a saw mill in order to get lumber for the new homes and he left the farming to the boys. On one acre they grew three hundred bushel of potatoes. They must have been good little farmers. When harvest time came the two boys dug the entire crop of potatoes with a shovel and hoe.

The next winter Jeter went to school for three months and a similar length of time for the next succeeding years. He was very apt in school and especially good in arithmetic.

When about twenty years of age, he and his friend Abe Burgess went to Bingham, Utah, to work in the mines. After returning to Pine Valley the town seemed so small and the opportunities seemed so limited he was not content to stay very long. So in 1878, the two boys went to Nevada to work. They went into the hills to cut wood, burn charcoal and do any kind of work they could find. Later he was employed by James Wadsworth, to work on the farm, in the general store and to haul freight.

On December 17, 1884, Jeter married Mary Alice Gardner in the St. George Temple. The ceremony was performed by Alice's Uncle David H. Cannon. Her mother's people had done a great

deal toward building this temple, the first to be completed in the Rocky Mountain section. Few did more than her own father to further its completion, so it was a great event in the lives of Jeter and Alice to be married there. After the marriage they went to Panacea, Nevada, to make their home, reaching there January 5, 1885, and remained until 1889, when Jeter was chosen as counselor to Bishop William Gardner of Pine Valley, Utah.

They bought a comfortable home from Thomas A. Jeffery. They had scarcely been settled when Mr. Wadsworth, the former employer, died and since Jeter had managed a great deal of his business and was intimately acquainted with the important details he went back long enough to settle the affairs of the estate. In doing so he saved a great deal of the property for the widow and children and saved her a great deal of anxiety concerning the estate.

On returning home he found some difficulty in finding employment and the move was a considerable financial sacrifice. But he hauled produce to St. George and to Nevada and managed to support his growing family. In 1891, he was called to spend considerable time as a Sunday School Missionary in the Eastern part of the St. George Stake. In 1893, Bishop Gardner was called on his second mission to New Zealand. When he left Jeter was set apart by Francis M. Lyman and Erastus B. Snow as Bishop of Pine Valley Ward.

A strong faith was born in the blood of both Jeter and Alice. There was a divine manifestation in the St. George Temple to her Uncles, George Q. and David H. Cannon, on the day they did the work for their father. This was a sacred memory to Jeter and Alice. So they had promised their fourth daughter that they would take her to the St. George Temple to be baptized just as soon as she was eight years old. The little girl had planned for this date long beforehand, waiting impatiently for March 25, 1900 to come. But shortly before she took sick and was quite ill the day before this long expected date. The parents were torn between the promise and the girl's desire and her safety. Perhaps the remarkable healing of Alice's grandmother in the waters of baptism had weight in the decision. The parents took the sick girl to St. George on March 26th. The next day she died, and they were sad indeed. But they were rich in children, twelve in all though one lived but a month.

The others have carried on the important work of the parents for Alice's work was always in close cooperation and in harmony with her husband. The burdens of a bishop's wife are oftentimes heavier than that of the bishop himself. In a small town like Pine Valley the visiting authorities on their frequent rounds of supervision and instruction as a rule stay for meals and lodging with the Bishop. And while she was rewarded richly by that

intimate acquaintance with leading authorities and eminent personalities, it is still an important mission to serve the temporal needs of the servants of the Lord.

It was a fitting climax in the lives of these two that they should have been called as ordinance workers in the St. George Temple, where they grew old, nobly and gracefully, with seemingly better health than in their younger life, and with minds keen and penetrating. Jeter had always been a good speaker and a remarkable student of the scripture.

Their Ordinance work in the temple continued from August 28, 1928, until the time of his death, November 12, 1936. Later on, Alice was again called to continue the work of the temple.

At Bishop Jeter Snow's funeral when his civic and church activities were reviewed, his townspeople, friends and relatives more fully appreciated the vast amount of public work he had done. They, perhaps, more fully appreciated the office of a bishop, as a common judge in Israel, a spiritual and temporal advisor. He had been these things to his ward.

Oftimes at a man's funeral those who have known him most intimately speak of the important and intimate matters of his life.

George F. Whitehead, president of the St. George Temple said at Bishop Snow's funeral as he looked down on the casket. "I loved you Brother Snow." and then continued to relate some intimate things of life. He said that one year the pits in Pine Valley were full of potatoes but there was little sale. One day a man came to Jeter to buy a load. The good Bishop took the man to the tithing office and sold him a load from there, knowing full well that by so doing a load of his own would spoil in the pit.

Another speaker remarked how well posted on all the Gospel principles and ordinances Jeter was, a professor in one of the Universities of the State who held several high degrees said that Bishop Snow was perhaps as well educated as he though no degrees had been conferred on the Bishop.

## CELESTIA SNOW GARDNER

In the spring of 1862, a little girl was in tears and held fast to the hand of her eight year old brother, Willard, who spoke kindly to her with the encouraging words that they were going to the new home which would be their very own and which would be very nice. Willard carried a tin pail filled to the brim with dishes, knives, forks and other table utensils.

The mother, some distance ahead, carried a wooden pail, filled with dishes and kitchenware in one hand; in the other a mirror.

Celestia, for that was the little girl's name, had been living with the family in the Old Mud Fort where they were protected from the Indians. She was born there on March 12, 1859.

The Indians felt, with good reasoning, that the springs and the land and the grass growing on it belonged to them, so when the crops were growing they oftentimes turned their ponies into the fields or tramped over the grain to reach the springs.

There was naturally misunderstanding and sometimes hostilities. Brigham Young advised the people of Lehi to build the fort and move their families, store their crops, and keep their work animals in the fort. Lehi for a time was a walled city, 114 rods in length and 111 rods wide. The wall itself was no small thing, standing twelve feet high from a bottom of six feet wide to a top of three. For defense there were port holes eight feet high and a rod apart. Entrance to the fort could be made from either side through gates which were well guarded. Close guard was maintained for two years and then discontinued, but that very night an Indian broke in and stole two of the best horses. Since each layer of mud had to be dried before a new one with its binding sage brush could be added it will be recognized that the building of the fort wall was a colossal task.

As the settlers became more numerous and the Indians became more friendly, William Snow moved his family from the old Fort to his new home.

Celestia soon forgot her tears but long remembered the kindness of her brother and the new home. It had two rooms, in the large one was an open fire place where meals were cooked and where a cheerful fire blazed to warm the house in cold weather.

A frying pan and a bake kettle were the main cooking utensils. The latter had a wide lid that could be covered with coals, fit snugly over the kettle, and turned into a respectable oven. It could perform miracles in flavoring meat and baking bread and cake to the right crispness.

The new home had three other such apartments for William's other wives: Sally, Roxana, and Maria and their children.

For the next three years, Celestia found most of her playmates in this long home and the fine back yard that served as their playground. Her favored sister was Lorena and they were constantly together. At times Minnie Fowler marched in uninvited to join in the play. She was disagreeable and often scratched faces and pulled hair if she did not get her way, but Celestia always managed to keep at a safe distance and in case of an attack scampered for home.

At times Celestia's mother took her on a visit to a friend who always fried doughnuts for the mother and daughter who



thought that no other doughnuts ever tasted so good. After these were eaten she was taken to a clean straw pile to play with other children who climbed up and slid down with a thrill. And for more than seventy five years the sight of a doughnut or a stack of clean straw has brought back the most pleasant memories and special friends.

Parents little realize what "dreams of happiness and visions of hope" can be stored in a child's mind.

One day Celestia and Lorena, hand in hand, went on a great adventure to find a new school. Lorena seemed to have some notion of the direction and Celestia had full confidence in Lorena,

At a cross road there came a flock of geese followed by a mischievous lad who called out, "the geese are going to bite you."

Their necks were outstretched and mouths open; that confirmed the boys warning and the little girls scampered away as fast as their short legs would carry them. When out of breath they saw the biting geese far behind.

At school the girls were greeted by the friendly face of Mrs. Woodward who had often visited their mothers and the kindly woman crowded all idea of biting geese from their minds.

There were ten pupils in the adobe school room, sitting on a long bench near the door and ten others sat on the opposite side. As the girls crossed the room, each with a slender hand in the broad friendly one of the teacher, they saw that the bench was a board resting on a block of wood cut from a log.

Each pupil went to the teacher's desk, in turn, and learned to read from a book in her hand as a pointer followed the words across the page.

One of William Snow's neighbors owned a molasses mill and William took his sugar cane there to be pressed and the juice made into molasses. Celestia and Lorena would stand at their home, hand in hand, waiting anxiously for the father to pass on his way from the field with his load of cane, would see him far down the road and run to meet him. He would stop the team then two small hands were held tightly in his big rough brown ones reaching down from the load and the girls with full confidence swung up beside their father. Before starting the team, he would take his pocket knife, cut each a thick stock of cane, peel and the tough outside away. A fresh cool stock of cane, juicy and sweet was an unusual delicacy for these children who seldom tasted candy.

At the mill the girls stayed to see the magic change from cane to molasses. A gentle horse tied to a pole traveled round in a circle. At the center of the circle was a pair of upright rollers where men fed cane to be crushed. Beneath was a bucket that

caught the juice which was poured into a wooden boiler with a metal covered bottom. An open fire under it kept the juice boiling while men stirred and skimmed the top. One of the men told Willard, the girl's brother, to take a bucket of the skimmings home and make himself and the girls some candy. The girls followed him gleefully to see how molasses could be turned to candy. Both wondered if it would be striped like the store candy.

Celestia's Uncle Erastus Snow who lived in St. George at this time, stayed one night with the Snows on his return home from Salt Lake. His daughter Artimesia was with him and she had brought a new accordion along.

That evening Artimesia played the accordion as Celestia and Lorena were skipping in the back yard. Celestia stopped suddenly and said, "How pretty Goat's gate squeaks tonight." This was the first musical instrument she had ever heard and she supposed it was the neighbor's gate which squeaked almost incessantly as it opened and closed.

Artimesia was beautiful and well dressed. This no doubt reminded Ann that winter was soon coming and that her children were greatly in need of clothes.

Shortly after this, Leonard Wines, William's step son, came to the home. He was wagon master for one of the trains that made regular trips across the plains. He had about thirteen wagon covers that needed repair. This looked like a mountain of covers to the two girls and they threw themselves upon the pile and rolled about as Mr. Wines talked. He told Mrs. Snow that she might have three of the thirteen that were badly torn if she would mend the rest. These were made from Indian Head Factory which was very heavy. From the three she got forty five yards of cloth.

For several days two little girls were entertained by watching the mending, the washing, the cutting and the coloring of the white factory. Soon the boys were trying on Indigo colored shirts, Celestia had new underwear of the same kind of cloth as also did the mother and father. The beds had new white sheets and the pillows had new white covers. Thus the family were clothed for winter, even to the bed clothes.

About a year after this time, there was a call from President Young for William Snow to move with his families to Southern Utah. When the first letter came, William was not at home. One of the Wines boys saw the letter first and said that it would be too bad for them to move again just after getting settled and a good start in Lehi. Up to this time the Snow families had gone through great hardships and many privations.

The stepson thought he would be justified in burning the

letter before the father saw it. But another letter soon followed which William received and he replied that he was willing to go.

While the family were preparing to move, Celestia's mother inherited \$300 from relatives in Wales. This seemed a providential event to the family before moving to Pine Valley because their destination was hundreds of miles from the sources of many important supplies. With the \$300 the mother went to Salt Lake to buy such things as would be needed for the long move.

She bought a stove that lasted her the rest of her life. She bought a clothes chest and some cane bottomed chairs which were a bit of luxury, those soft bottomed, comfortable chairs, but her long hours sitting at her sewing deserved this bit of comfort. What a sad ending for the chairs when the first night out the horses that were tied to the wagon ate the cane from the bottom.

She bought clothes for the children, three pairs of shoes for Celestia. Her first pair of shoes were made by the Lehi shoemaker. Willard had taken her wrapped in a warm quilt, on a little sled, then carried her into the shop to have her feet measured for the shoes. The mother's shoes had been made by the shoemaker for several years. She made the tops herself from scraps of heavy Jeans used in making William's pants. The shoemaker made a leather cap for the toe and with a heavier piece of leather he made the sole. When blacked there were good looking and comfortable. Celestia was very proud of her new shoes from the store, but she had gone without so much they always seemed hard and uncomfortable.

Ann also bought scissors, needles and a complete line of sewing supplies as she made all the clothing for the family and some for neighbors. One other luxury for herself was a shawl that lasted for fifteen years. The new shawl for herself enabled her to remake a coat she had brought from Wales into a cloak for Celestia.

While shopping in Salt Lake, four year old Charles was left in her care; as the little girl's vigilance laxed for a moment the boy walked out into the street and was lost. He had gotten four blocks on his way home toward Lehi, when a man stopped him to inquire where he was going. The reply was that he was going home and he was on the right road. When the frightened father went in search he found the kindly man leading the lost child back.

While the women were making their preparations, William was harvesting his crop and making his plans for the long journey south. It was one of those childish pleasures for the girls to ride part way to the field. When they neared a large irrigation ditch the children were always put off the wagon and started homeward.

One day as the girls plodded slowly home they saw some corn stalks, one of them suggested laying them in the road to frighten the horses as they came home. They were all agreed this would be a proper thing to do, but in that afternoon when the horses came running home scattering corn fodder along the way, the girls knew they had done the wrong thing. The father came running up behind to find the horses stopped at the yard, somewhat tangled in the harness. The nine year old brother, Jeter, had slid from the wagon but managed to land on the wagon tongue and hang to it.

The preparation for this far off journey took some weeks, much planning and serious concern. It was a move across a wide and unsettled state over which roved many bands of Indians, sometimes friendly, sometimes hostile but never to be depended upon.

A big jar of butter was put down, a pig was killed and salted away in a box. These with other provisions; corn for the oxen and seed for planting and other heavy things were put in Joe Cox's wagon. He had a fine span of mules and a new wagon. He was helping to move the Snow family to Pine Valley.

The household goods and Ann's personal things were put in the wagon where Celestia rode. Brother Willard drove the yoke of oxen for this wagon and William drove a team of horses with Sally's household goods, she and her children. Jeter rode a horse and drove the cattle.

They left Lehi about the middle of November. The weather was delightful at the time and they might have reached the destination while the weather was still fine had it not been for the circumstance of a man following, after they had traveled three days, and urged the Father and the rest of the company to wait a few days for him and his family to join the company as the Indians were on the war path at the time and it was not safe to travel alone.

Celestia says of this journey: "Our company consisted of my father with his first wife and six children, my mother and five children, John Norton and family, a man named Parker and his family, Norman Wedge and family.

"We waited in San Pete ten days for Cyrus Reynolds while the weather was fine and in consequence encountered real cold and stormy weather the latter part of the journey.

"On the way down, we stopped over night sometimes at settlements where we found acquaintances that took us in and entertained us. That seemed a real treat after camping out so many nights. Some of the places I remember were Rapalee at Kanosh, John Murdock at Beaver. Arrie Fish at Parowan, Ritchie at Pinto.



"I specially remember the nice clean warm bed we slept in at Beaver and the evening we spent around the nice bright fire."

At these places they would remain one day to wash a few clothes and bake bread to last a few days.

When we came within three miles of Pine Valley where we were to make our home the snow was so deep and no road broken that Joseph Cox had to get on a horse and ride into town to get help.

Arriving there a family named Whipple had a nice hot supper prepared for us which we greatly appreciated after having eaten by a camp fire for four weeks.

Erastus Snow, my uncle, had preceded us to the South so he had built a four room house for us, two downstairs and two upstairs. Mother's family occupied two rooms and Aunt Sally's family two. After supper Father secured some pitch pine wood and made a nice blazing fire in our new home and we all betook ourselves to explore and enjoy it.

Our beds had to be spread out on the floor for the night but I slept soundly, as if I had a bed of down.

Mother's furniture which had all been hauled in one wagon, the one we all rode in, consisted of one large clothes chest, a cook stove, four chairs and a small box of dishes.

Father was a carpenter as well as a farmer and had his chest of tools so after he and the boys had gone up in the canyon and hauled several loads of wood, he went to a sawmill and purchased some lumber and proceeded to make furniture for the two families. He cleared the snow from the sunny side of the house, constructed a work bench and started to work on the furniture, making two bedsteads, a table, cupboard, light stand and wash bench for each family. The bedsteads were unique in that they were morticed together without nails and laced with rope which answered the purpose of springs and made very comfortable beds.

There was a school in the little log school house which my brothers attended, but the snow was deep and the weather cold so mother taught me at home. My text book was an elementary spelling book, and I also had a slate and pencil.

We children went barefoot in the summer, the one shoe-maker in town was kept busy getting shoes made for the children for winter. The boys must have their shoes first as it was necessary for them to be out of doors doing chores so I did not get mine until after Christmas and mother was my teacher again the second winter.

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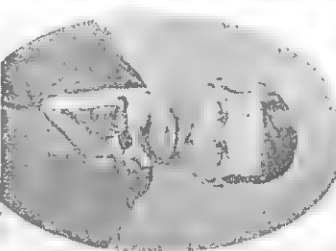
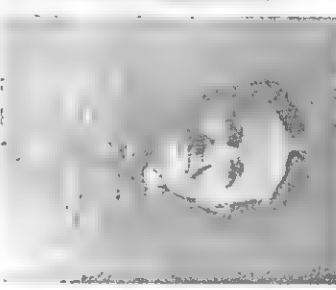
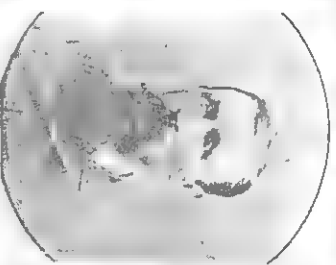
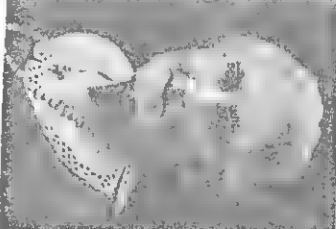
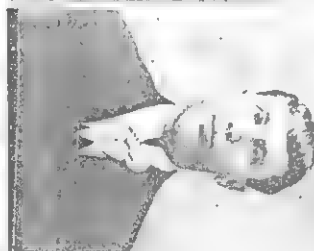
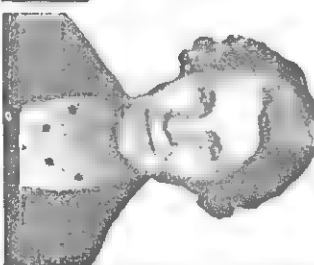
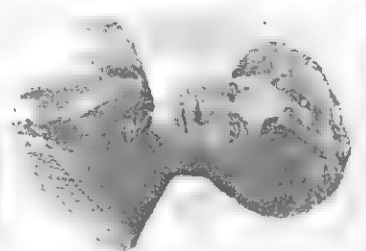
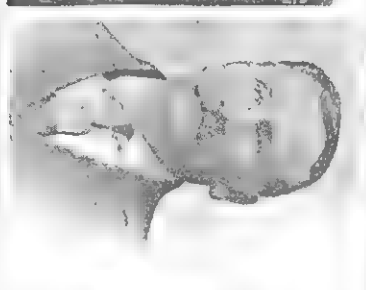
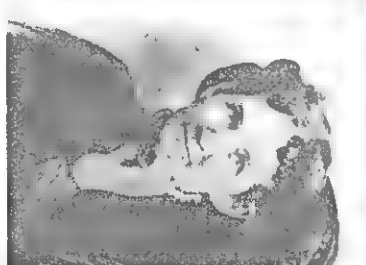
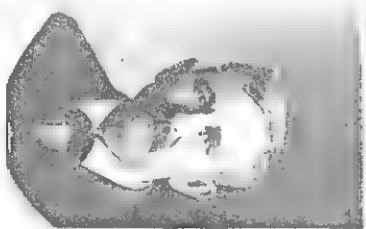
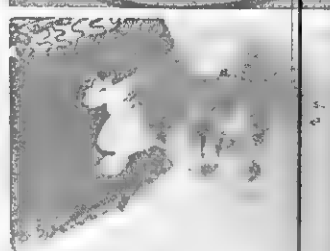
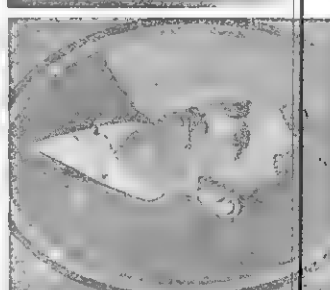
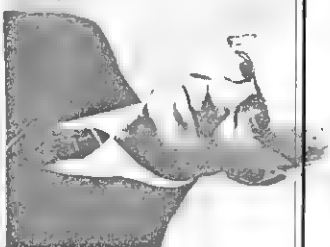
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William J. Snow

Hattie T. Snow

Byron Kesler

Julia H. Kesler

Graham Macdonald

Anna G. Macdonald

Roseway Parry

Laura G. Parry

Ella G. McQuarrie

Rose D. Gardner

Nathaniel Gardner

Amos B. Gardner



There was something else entered into my course at this time, that of religious training. My Father and Mother were both very sincere and the custom of family prayer was strictly adhered to. Mother's people had been Bible students so Mother often quoted to us choice passages from the Bible creating in our minds a love for the Bible.

Those were also the days of home manufacture. Each man owned a few sheep, the wool had to be washed, carded, spun, woven and made into cloth and knit into stockings. The winter I did not go to school I was taught to knit and sew. I knit the feet in eight pairs of stockings besides doing some sewing, piecing quilt blocks and some other work.

Our pleasures consisted of wool picking parties, candy pullings and dances.

In the fall after I was nine years old I started to school for the first time. Our school year then consisted of three months in the winter but later we also had three months in the summer for all that could be spared from other work.

That fall the Navajo Indians were on the war path, had killed two men in St. George, a settlement thirty five miles from Pine Valley, and stole some horses from Pine Valley so it was thought best to guard the town at night. My oldest brother took his turn at night watching. The nights he was away we had a feeling of loneliness mingled with fear lest he might be killed by Indians.

As near as I can remember our first Sunday School was organized about 1871. The method of teaching was to read in the class the Bible or Book of Mormon each pupil reading a paragraph. In that way we got a little information about religious history.

When I was fifteen years old I was asked to teach a class and set apart by Apostle Erastus Snow. He promised me that if I would take an interest in my work and put forth my best efforts that I would be blessed. I found out by experience that studying the lessons preparing to teach that I got more out of the lessons than my pupils. Therein came the blessing.

When I was between sixteen and seventeen years old I was chosen to be President of the Young Ladies Retrenchment Society. The name of the organization was later changed to Mutual Improvement Association. I acted in this position about ten years.

On February 16, 1877, I was married to John Alexander Gardner in the St. George Temple, the ceremony was performed by Apostle Erastus Snow.

We traveled from Pine Valley to St. George in a heavy

freight wagon leaving town at eight A. M., and arriving at eight in the evening.

In six weeks after we were married we moved up to the canyon where my husband and my brother-in-law owned a saw mill and my sister and I cooked for the mill hands.

We lived in cheaply constructed houses so when the weather turned cold in the fall we moved back to town.

On the ninth of May, 1878, our first baby was born, a fine baby girl, weighing nine pounds. My cup of happiness was well nigh full, she was such a darling. We named her Tillie Celestia.

We went back to the canyon that summer, remaining until cold weather set in.

The two summers we spent in the canyons were very enjoyable as our friends came up for an occasional outing. There were fine mountain trout in the streams and several varieties of berries so we took fishing trips and climbed through the brush and bramble to pick berries, scratching our hands and tearing our clothes.

In the early history of Utah, Brigham Young gave the Relief Society the assignment of storing grain. Emmeline B. Wells, their leader and editor of their magazine caught the spirit and in turn inspired the women of the Church to put their hands to the task. Celestia and her mother, with other members of the Relief Society went into the fields, as did Ruth in the fields of Boaz, to glean wheat.

The grain was stored for that uncertain time but certain event of famine. At first the mice began to ravage this precious store.

With the advice of their husbands the relief society appointed a committee, Rhoda Burgess, Marian Bracken and Celestia to plan a metal lined granary. In a short time, by donations, by socials, they had a safe storage for the grain and a workable plan for a regular increase in its amount. Thus these women of Pine Valley have an interest in the present famine store of grain, now safely stored in a huge concrete elevator in Salt Lake City.

In 1901, Celestia began working in the Religion Class and continued for several years there and in Logan. For three years she was principal of the organization. In 1918, she was called to be secretary of the Relief Society and continued in this for two years.

Perhaps of more importance in its permanent effect is her genealogical work. She has assisted with three family organizations. The one is the Thomas Rogers, the other the Berry, and

the Richard Snow organization. In these organizations many thousands of names have been gathered and the work done for them in the temple. Celestia has spent considerable time in the temple, working for the dead.

In Relief Society activities she has spent much time in caring for the sick and laying out the dead.

Her 82 years have been active and happy. But it is the plan of life that mortals have joy mingled with sorrow. She has deep sorrow. The eldest daughter Tillie was her first great joy. As the girl grew and developed the joy continued. After being married and having two children, Tillie lived in Nephi. Before she had recovered from the birth of the second child the mother contracted typhoid fever. One morning a letter came to Celestia's home in Pine Valley from Tillie. It said that she was much better. The mother read it and sat solemnly holding it in her hand. Sorrowful events sometimes cast a shadow before. While she held the letter there was a telephone call at the one station in town for Celestia's husband. He had many calls for business but this one startled her. She sat tensely waiting for him to return and seemed to sense the sad news he would bring. Tillie had died on February 16, 1909. On February 5, 1920, their oldest son John, was killed accidentally by electricity. He had been prominent in religious, civic, and educational affairs, was a noble son to his parents. This sudden shock was hard to bear. Two of her sons served in the World War. The anxiety was a new form of trial. The safe return made the joy more lasting. On September 26, 1938, the youngest daughter died of a quick cancer. Added to this was the death of her son-in-law, George Moench, leaving a large family.

But Celestia has had great faith and the Comforter has assuaged the anguish and left the cherished memories of her loved ones.

Celestia and John had ten children; all grew to man and womanhood: All were born at Pine Valley, Utah; Tillie, May 9, 1878; John, Feb. 5, 1880; Josephine, Jan. 8, 1882; Willard, Oct. 14, 1883; George, Nov. 7, 1885; Robert, May 22, 1888; Anthon, July 18, 1890; Grandison, Sept. 18, 1892; Marie, Jan. 27, 1895; Rulon, Jan. 18, 1899.

## CHARLES SNOW

Charles Snow was born May 12, 1861, at Lehi, Utah. When four years old his parents moved to Pine Valley, in the Southern part of the State. He long remembered arriving at their destination on Christmas Eve to find the snow four feet deep in the Valley and he remembered that two men from the town came out



with three yoke of oxen to help the weary teams through the snow.

When six years old he started to school and went for three of the winter month each year until he was sixteen. This made about two and a half years of total schooling.

When a boy he became especially skillful in riding and managing wild horses, so much so, that many of the town people brought their bronchos for him to "break." He also became very efficient in managing range cattle.

When eleven years he went to Salt Lake with his brother-in-law and drove a team with a load of merchandise from the city to Pine Valley. When twelve, he went to Lehi and got 20 head of cattle for his sister.

When thirteen, the United Order was organized in Pine Valley. In this organization all property was turned into a common fund. There was a foreman put in charge of the sheep, one to look after the farming, another the lumbering, and another for the cattle and so forth. Charles was chosen as one of the riders, by the cattle foreman. In the fall of that same year, the Order flattened out and the property went back to the owners. When sixteen, he helped gather and take part of the way, the first bunch of big steers that went from southern Utah to Kansas City.

When seventeen years of age, his father died, and the following two summers he tended his mother's little farm and hauled lumber to the mines in Nevada. In 1879, he helped drive a bunch of cattle from Pine Valley to Rabbit Valley and stayed with them most of the winter.

Thus very early in life, Charles did the work and assumed the responsibility of a man. In the fall of 1880, he went to Wayne County with his brother Willard and made that his permanent home. Charles met Sarah Coleman in 1883, and married her in January 28, 1885. They made Bicknell and Teasdale their permanent home.

Ever since their marriage he has been active in civic and religious capacities. In 1882, he was appointed the secretary of the Sunday School. When he and his wife moved to Teasdale he was secretary in this ward and also Clerk and recorder of the ward. Later he was counselor in the Mutual for a number of years and then was its president. For a number of years he was a member of the High Council for Wayne Stake.

In 1881, he taught the public school at Thurber and from 1882 to 1885, he taught a private school and in 1891, he taught at Teasdale.

He was the first Justice of the Peace at Thurber; was Post

Master in Teasdale from 1891 to 1896 and was a member of the School Board in this town for one year and its secretary for thirteen years. When Wayne County was organized, he was County Registrar. At the first election he became a County Commissioner and held that position for different times for twelve years. In 1910, he was elected assessor of Wayne County and held that position for four years making in all 16 years of his life that he served the county as an official.

He displayed considerable ability in legal matters and oft-times accommodated his neighbors by writing their deeds, drawing up contracts, and mortgages.

He possessed excellent judgment in matters with which he was familiar and his opinion was frequently sought by his associates.

Charles says, "One would think from the positions which I have held that I should have gotten rich from salaries received; but the salaries were small. The commissioners salary was \$50 per year. I received \$300 per year as assessor. Members of the school Board received nothing and as clerk I received from \$5 to \$10 for keeping the accounts.

Charles had excellent health until his death on December 30, 1939, he was then 78 years of age.

## FRANK SNOW

When William Snow died, Frank and Orrin were left to care for their mother. She had a home, four cows, eleven acres of land and a very poor team and wagon. There was little feed for stock that winter and the team had been turned out on the range where one of the horses died and the other was so poor that he was hardly able to work. A neighbor, George Burgess, let Frank and Orrin have the use of another poor horse so they had a team. With great difficulty and patience they managed to plow the land and plant the crop.

There was such a drowth that year that no potatoes were grown and on the small farm there was a scant harvest of sixty bushels of wheat and a little straw and chaff for feeding a cow over winter.

During that summer the horses were turned out in the hills so they were in condition to haul the wood that fall.

James Gardner came one day and asked Frank if he did not want to help him dig a potato crop and get some potatoes for pay. Frank helped harvest the crop and earned enough potatoes for the winter needs of the family and a few to feed the cow to supplement the very poor rations of straw.

An older son, Jeter, was at that time working at Panaca, Nevada and he sent enough money to supply the groceries and help to clothe the family.

The following years Frank and Orrin were able to find work during the summer this helped to buy clothing and help get a few cattle and later a piece of land.

Frank's father had acted for three years as postmaster without pay. After his death the government sent three hundred dollars for the back pay. Half of this went to Aunt Sally and half to Frank's mother. With this she bought a wagon. The boys had succeeded in getting a fair team.

By the time Frank was ready to get married his mother was quite comfortable and he had a house and lot, a piece of land and a few head of cattle.

He married Effie Harrison of Pinto, Utah. They have seven living children; Bruce, Linna, Elizabeth, Spencer, Bessie, Rodney Virginia. Two are practicing physicians, three others are college graduates, one completed a business course and the other is a successful farmer and is in the purebred live stock business.

After his marriage Frank spent two years on a mission in the southern states. While there he traveled among the poor people in the country. Improper diet and hardships impaired his health for some time after returning home. But he was able to carry on his farm work and to be active in the church.

He was called to preside over the Mutual for some years.

Frank was born at Lehi, Utah, October 12, 1863.

He died on March 6, 1912.

### BERNELLA E. SNOW GARDNER

Bernella Gardner was born on June 26, 1866, at Pine Valley, Utah, just six months after her parents had come to this part of the State.

Her early recollection of this little town is that the houses were set down in little clearings in the sage brush. There were no trees, no lawns, and no flowers. As she grew up to wander beyond the little clearing and her vision expanded she saw Pine Valley as it was, a spot of gorgeous beauty. From early spring to late autumn the mountain sides were magnificently colored and flowers of gorgeous colors were to be found in abundance along the margins of the streams flowing into the valley.

The details of her early life, the intimate family associations, the pleasures, and the hardships are so similar to those of her sisters and brothers that have previously been given in their

sketches, they are not repeated here. These early associations were very choice and were strong influences throughout her life.

In December of 1880, Eliza R. Snow and Zina D. Young came to Pine Valley to organize the Primary Association and Bernella was appointed treasurer and later she acted as secretary for eight years. Thus her church associations began very early in life.

She married Robert B. Gardner on March 8, 1883, in the St. George Temple. Since Robert's father had been so active in the building of this Temple and since it was the first one to be completed in the Rocky Mountains and the first to be completed without molestations, this marriage was a great and significant event in Bernella's life.

Robert's father and mother were called at this time to do ordinance work in the temple and arranged for the young couple to live in their home and care for Alonzo and Amos, Robert's younger brothers. In October, 1885, Alonzo married and Bernella and her husband moved to their own home.

In 1884, her husband was appointed postmaster and held that position for thirty years. For a short time the mail came but one day each week, but later came five days each week. The mail carrier boarded at her home and for many years she had to have his breakfast ready at six o'clock in the morning.

About this time efforts to enforce the Edmunds law against plural marriage were so great as to be persecution. The Bishop appointed Robert and Bernella to open their house to travelers since the Gardner children were small and Deputy Marshalls, who often traveled in disguise, could get little information from the children. In this way the Gardner home became a sort of hotel.

In 1886, Robert with his brothers; John, Royal, and Alonzo, started a small general merchandise store. The management of this; buying, selling, and keeping books was assigned to Robert and Bernella. Since Robert had his farm and cattle, most of the burden of the store together with that of the hotel fell to her. She carried these burdens together with that of keeping the home until the family moved to Cedar City in 1915.

She found time however to carry on church and civic duties. She taught in the various organizations. In 1899, she was appointed president of the Primary Association and at that time had to be very original, plan the lessons, find the texts, put on their cantatas and operettes. This organization required a great deal of time but Sister Gardner always felt richly rewarded by the friendships and associations formed. Later on when some of her business duties were eliminated she found time to work in the St. George Temple, this was the beginning of a great achievement in the genealogical work that came later in life.



In the line of civic duties she was elected to act as a school trustee in 1896 and she served as secretary to the school board. In 1896, Robert was called on a mission to the Northern States. This left her the burden of the farm, the cattle, the store, the postoffice, and the little hotel. Though the hotel which was a part of the home and accommodated but two or three for lodging and meals it was a continuous responsibility.

Just a month after he left for his mission a baby, Bernella, was born. Her oldest son Robert S., as this time was but twelve years old. As if these burdens were not enough, her husband was injured with escaping gas in Kansas City and returned home ill a few months later. While time overcame his sickness, he had poor health for about a year.

Over work and responsibility and some severe sickness in the family were perhaps partly responsible for a severe attack of arthritis which crippled her hands and joints considerable. Too many straws seem more than a camel can bear. There is a limit to human endurance of pain and sorrow and to burdens of the mind. She became weary of mind and body and was despondent for three or four years. But while at Logan, Elder Orrin Jarvis administered to her and promised in the name of the Lord that she should be healed of this infirmity. The time seemed long for the fulfillment of this promise but it came. She and her sister, Celestia, were visiting their aged mother in September of 1920. As Bernella lay in bed with her sister, awake as was often the case, she felt as she says, "the despondency leave as plainly as though some one had lifted the covers from me. I said to my sister, 'Celestia, I'm well.' I wept with joy, and for months could not express the joy I felt of being relieved of the gloom that had been with me for more than four years. I am still very thankful that the Heavenly Father saw fit to heal me of the gloom, though I still have arthritis."

In March, 1922, she and her husband were chosen as members of the Genealogical committee in Cedar. She was appointed as secretary and acted for more than twelve years. The work in this field was new to sister Gardner so she took a correspondence course in that field from the Brigham Young University. She applied herself so diligently that she soon became proficient. Then she examined the records of the work done for her kindred dead and found that through misunderstanding of record keeping and through lack of proper knowledge of genealogical work a great deal of duplication had been done for her kindred and many omissions had been made.

From this time to she began to dedicate her time and energy and talents to this work of the Lord. Though her body was crippled, her mind was keen and active. She began making out proper sheets for the baptisms and the endowments and sending these about to relatives who could do the temple work.

About this time her Brother Jeter and some other of her brothers and sisters became interested in the matter of a family organization for the purpose of doing temple work. The increased interest has helped to bring to Bernella's hands a book of the Streeters on her father's side. From this book she has taken out 4500 names; sent them about to relatives and the work is now mostly done. She has made out sheets for more than 12,000 sealings. She has written many hundreds of letters in search of names. In addition to those names on her father's side there have been many secured both on her mother's side and on her husband's side. So much work has she done in the field of genealogy, her name is now listed in "Who's Who" in the Institute of American Genealogy.

The Snow Family Organization is now very active, has hundreds in membership reaching out into several large families who have suddenly become very active in temple work. In a few years time, many thousands of kindred dead have had their work done in the temple.

The multitude in the other world who have been brought into the Church through the Snows and the Gardners must look down with special gratitude upon this good woman. They would not, of course, rejoice in her misfortunes and trials, but would, perhaps, realize that in part they are responsible for the dedication of such a large proportion of her time to their lasting benefit. The work, however, was of mutual benefit. She learned early what some learn slowly and others never learn: that the chief source of joy is in doing good.

Robert B. has also been very active in the Church. He has been secretary of the Mutual, Sunday School teacher for many years, has been in the Sunday School Superintendancy, the choir leader, ward teacher, and counselor to the Bishop in Cedar City for twelve years.

It is perhaps a trite saying to say that this couple were blessed with nine children, but those who have known the children would realize that this was their chief blessing. They are Robert S., Jessie, May, Arthur, Fernleigh, Bernella, Mamie, Thelma, Luree.

### ORRIN H. SNOW

Orrin H. Snow, the seventh child of the 6th wife of William Snow, was born in Pine Valley, Utah on the 17th of April, 1869. His mother, Ann Rogers, was born in Wales and emigrated to Utah when a child about fifteen years of age, having lost her mother before leaving Wales, and her father was buried on the plains before reaching Utah.

After her marriage to William Snow, they lived in Salt Lake City until the Johnson Army neared Salt Lake, and William Snow together with his families, moved south as far as Lehi, Utah. After getting located there, and getting fairly started with a home for the families and a little farm under cultivation, the call came for them to move to Utah's Dixie.

It was in November when they left Lehi, and after a cold, tedious journey of several weeks, the family reached Pine Valley on Christmas Eve. The snow was about two feet deep up Pinto Canyon, and as some word had reached the new settlement in Pine Valley that the family was almost stranded with poor teams, and might not be able to travel in the storm, teams were sent out to bring a part of the load, and help the family to reach their destination.

Uncle Erastus Snow had built a small house, and the family occupied that home for the winter. As there was no feed for animals, father turned his jaded animals out over the ridge to where it was warmer, and it being a hard winter, most of his work stock died, making it that much more difficult to build a home and work land for his livelihood.

It was in 1865, that he landed in his new homeland, and with other families to care for and bring in, and many to provide for, he had hardly got settled when Orrin was born four years later.

Living so far from any market, it was necessary to find ways to provide shoes and clothing at home and weaving, shoe-making, and making clothing by hand was resorted to, but in some way, the family was fed and clothed.

Orrin says of his experiences: "When I was ten years of age, father died, and the little property he had, amounting to about two thousand dollars in value was divided amongst his four living families, and each began the struggle for an existence.

"Mother was left with the three youngest children at home, Frank, Bernella and myself. It so happened that in dividing the estate, we had a small home and nine acres of land, with three milk cows, but no team or wagon.

"The first summer there was a drouth, and we raised twenty eight bushels of smutty wheat, but no vegetables. An older brother, Jeter, paid a debt of the School Board to Peter Jacobson, which was not personal, but father had guaranteed, and took an old mare named 'Bolly' for his pay, which he turned to Frank and I for a half a team.

"The next spring, with only one horse, no feed, and the little land, we began to look for a way to put in a crop. A neighbor, Geo. M. Burgess, loaned us an old mare, poorer even than our own, and with a ten inch Oliver Chilled plow, we two boys

began farming with a team that would give out before a half days work. At night we turned them on what we called the 'Cedar Hill' to browse, and would go on foot next morning about three miles to bring them back for work, as we had no hay to feed them. This was our background.

"The schools during my early life were poor and the terms were short. The teacher who taught me to read, used the 'Little Blue Backed Webster Speller' for a text. She had me stand in front of her and she held the book in her hand, backwards for me. So I learned to read with the book upside down and to this day I can read a book upside down.

"When about nineteen, I spent the winter in Wayne County, hauling lumber for Beason Lewis over the mountain to Sevier County, and the next summer worked at a saw mill in Clover Valley, Nevada, while Frank tended the little farm at home. The following winter and summer, I worked in Grass Valley with Jas. Rencher, and John and Royal Gardner, and with the little earnings, went to Provo to the Brigham Young Academy during the winter of 1890-91.

"From there I was called on a mission to the Southern States, spending two and a half years in Alabama and Mississippi. I presided over the North Alabama Conference for twenty months of the time, and did most of the travelling on foot, walking over five thousand miles in doing the work necessary to keep those in my care active in the work.

"After my return home, my Brother Frank having married, I looked after mother a year or two, married Ella M. Burgess, and built a very comfortable home on the lot adjoining mother's. As opportunities for acquiring additional property was very limited in Pine Valley, in 1900 I moved with my family, wife and three children, to Lund, Nevada. I taught School there two or three years, having attended the Branch Normal at Cedar City the winter before moving to Lund, and fitting myself in some degree for the work of teaching. I was chosen as Bishop of the Ward in 1901.

"I soon opened up a small store in Lund, and began farming on a much larger scale than I had done previously. The Lord prospered me both in farming and merchandising, and with other partners, we opened up a store in Ely, Nevada. I purchased a stream of water called Water Canyon, together with a section of land, and after a year or two, a mining company bought the stream from me, paying ten thousand dollars for what had cost me about one thousand. In the store venture in Ely, it paid about five fold, and with livestock, I became very comfortably fixed during my ten years stay in Nevada.

"In 1908, after the birth of my seventh child, my wife passed

away, and in August 1909, I married C. Alvira Redd, formerly of Harmony, Utah, and we visited the Alaska Yukon Exposition, and on our way, we visited in Raymond, Alberta with my wife's brother, Wm. A. Redd. He was very enthusiastic about the country, the crops were wonderful, and we decided to make another move. In 1910, we sold our holdings in Lund, Nevada, and made our way to Raymond, Alberta.

"After bringing the family up to Raymond, I returned for my animals and household effects, shipping three car loads of horses and settler's effects, and reaching Raymond with them in August. It so happened that the year of 1910 was a drought in Southern Alberta, grass was short and feed was very scarce. It was a hard winter, and with no feed, a cold climate, and my animals used to plenty of good feed in Nevada, soon after the New Year, with the thermometer from 20" to 40" below zero, my horses began dying. Cold as it was, I worked with them every day, lifting them up, rubbing life into their frozen limbs, hauling feed to them, which was high priced, and about half of them died that winter. I had purchased a big farm, and in 1911, planted near a thousand acres of grain, which grew up wonderful, and looked as if a fortune were awaiting me in the harvest, but, as the unexpected so many times happened, the fall was wet, the grain kept green, and on the 27th of August, a heavy frost killed the wheat, and the 1000 acre crop was worthless.

"My brother-in-law, Wm. A. Redd having died in the winter of 1911, left quite large holdings, but had invested in a Real Estate venture, and had personally guaranteed large sums of money, which involved his property, and in order to give some help in straightening out the affairs, which had been unwisely managed, I invested some in the venture, took over the management, and was about six years getting that straightened out so that those interested in the properties were protected.

"In 1911, I was chosen as a Counselor in the Taylor Stake Presidency, and labored in that capacity for twenty-five years, visiting the wards and branches, and otherwise spending time for the benefit of the people. My church work involved considerable time, but was never secondary.

"In 1923, a form of County Government was organized, and I was elected as Secretary-Treasurer, or in the States it would be Clerk and Treasurer, and held that position from that time to the present. I was also elected Mayor of Raymond in 1923, holding the office until I resigned in 1926. In 1926, I was chosen as Clerk and Treasurer of the Town, which Office I held in addition to my County work, until 1938, when I resigned that Office. I had a leave of absence from my work here during the winter of 1938-39, and visited in Utah and Arizona amongst friends and relatives, doing Temple work, and taking a much needed rest.

"Both of my wives were of Pioneer stock, and happened to be School teachers. Ella bore children quite regularly having borne me seven children in thirteen years, and because of the work incident to caring for her family, and building a new home in Lund, Nevada, had but little time for outside work in the Church. We had just completed a very commodious home in Lund in 1907, and Ella's death took place the following year, having suffered for something like six weeks after childbirth, never being able to regain her strength.

"My second wife, C. Alvira Redd, taught school in Cedar City, Utah, and in Preston and Lund, Nevada, and then studied Art at the B.Y.U. After our marriage, we moved to Raymond, Alberta, where she worked as President of the M.I.A. Counselor in the Stake Presidency of the same organization, and also Counselor in the Stake Presidency of the Relief Society. In addition to that service, she has almost constantly been a Teacher in the M.I.A. organization or the Relief Society of the Ward or Stake. She also is an ordinance worker in the Alberta Temple, and besides her household duties, finds time to attend Summer School, where she continues her Art work, and has a hobby of painting in Water Colors.

I have sent three daughters and one son on missions, two of the girls have engaged in School teaching, one is a trained nurse, two have taken a course of training at a business college, and with one exception, all the children have given active service in the Church.

"The oldest son, J. Golden Snow, has been a counselor in the Stake Y.M.M.I.A., a presiding Elder in one of the branches of the church here, is a Bishops Counselor, and is active in youth work of an athletic nature.

"Three of the children are now deceased, but the two living sons are engaged in farming and ranching. It appears that the work begun by their ancestors is being carried on to the third and fourth generation, at least."



## CHAPTER V

ROXANA LEAVITT SNOW  
and  
MELISSA SNOW GREENWOOD

Melissa Snow Greenwood was born January 21, 1855, at Lehi, Utah. Her mother, Roxana Leavitt, was born in Vermont, near William Snow's old home. She was married to Mr. Huntsman, they joined the Church and moved to Nauvoo, where they were good friends of the Prophet, Joseph Smith. They passed through the hardships of that time and were driven out from Nauvoo with the saints. At Mount Pisgah her husband died, leaving her with two small children. She then moved to Council Bluffs and from there to Salt Lake City.

A cow and an ox were the team that hauled this widow and her two children and all their belongings across the plains, over the mountains, down the rugged canyons to Salt Lake. They arrived there in 1851.

On March 12, 1853, Roxana married William Snow and they moved to Lehi, Utah. In 1854, she taught the Snow family school. In the year following her first child, Melissa, was born.

There were some serious misunderstandings and considerable trouble with Indians in these settlements south of Salt Lake during the years between 1853 to 1856.

Notwithstanding the extremely wise and humane policy of the pioneers of this section in dealing with the Indians it was extremely difficult to avoid misunderstandings. While the Indians had no permanent homes they considered the land to be theirs. The settlers who were accustomed to build permanent homes thought the land unoccupied was free and open to settlement. The Indians looked with concern on the increasing herds of cattle and bands of horses crowding their game off the land. The red men thought themselves entitled to a few head of cattle and some horses. Along with the thousands that chief Walkarah—known to the white as Chief Walker—had stolen from passing emigrant trains, he took some from the settlers.

Growing out of these misunderstandings an Indian was killed at Springville in 1853. Immediately Chief Walker incited the Indians to hostility and the Walker War.

As a means of protection the settlers built the Mud Fort by moving their log houses to form a solid wall for part of a huge square and completing it with mud piled on a wall of sage brush. In extra dangerous times a guard maintained a lookout

on this wall and warned the people of the Fort of any approaching enemy. The Fort was large enough that the barns and the crops were protected inside.

Melissa spent her first year of life in the Mud Fort at Lehi. In 1865, when William was called to Southern Utah, he moved Roxana and her children to American Fork. It was there that Melissa met Jacob Greenwood whom she married on May 12, 1873, in the Endowment house in Salt Lake City.

The young couple went to St. George for a year and a half where their first child, William Snow Greenwood, was born. They moved back to American Fork in 1874 and built themselves a six roomed brick home on the old Greenwood homestead. Here eight children were born: Salena, Grace, Ivy, Roy, Emma, Erastus, Myrille, and Lawrence Erastus. Lauren, another child died in infancy.

Melissa lived a rich and useful life. As a girl she helped her mother spin yarn, weave cloth, make candles and soap and do many of the other important pioneer tasks.

She was one of the first children to attend the first public school, which was taught by her mother, in American Fork. She was then thirteen years of age and exhibited those qualities of keen intellect, courage, patience and devotion that so characterized her mother. At school she was a leader in her class. As she was a leader in the community and in those trying times of hardship and sickness she gave liberally of temporal blessings and spiritual comfort.

She spent much time in the Church. For several years she was counselor to the president in the Primary Association in American Fork. She was then chosen as counselor to the president of the Relief Society of the Fourth Ward. At the death of Sister Steel, the president, Melissa became president and continued in office for many years. When released from this office she was chosen as a member of the Stake Board of Relief Society.

Her daughter says that she was never so poor that she was not willing to give help to one in greater need. This daughter never heard her mother speak ill of others or tell a story unbecoming of a good woman. She was tolerant of the weakness of others, kind to her children, a wife in the truest sense of the term and a faithful and useful citizen of the community.

She died August 25, 1925 at American Fork.

Jacob Greenwood was born February 23, 1853 at American Fork. He was the son of Alice Houghton and William Greenwood. There were thirteen children in William's family and as he was a pioneer settler of American Fork, Jacob knew the hardships of that life. In his early boyhood days he worked with his

father on the farm. The boy knew what it was to go barefoot and hungry, to herd cows and haul wood with his elder brothers, and keep the home fires burning. Notwithstanding these hard times the boy had a very cheerful disposition.

In Jacob's early married life he was engaged in farming. He built a four roomed house on the Alpine road just north of American Fork. Later he engaged in the mining business running a trucking business from American Fork to Bingham, Utah. He carried on that business for thirty years and brought a considerable amount of money to American Fork through this business. Later he went into the mercantile business.

He was president of the old folks committee for many years.

### JOHN LEAVITT SNOW

John Leavitt Snow was born September 6, 1857, in Lehi, Utah. His early childhood was spent in the mud fort and the log house in Lehi. When about nine years old his father was called to Southern Utah. The father took his first two wives with him and intended to return for Roxana and her two children in two years when he had prepared a home for her in this new and unsettled section. John's mother had a daughter from a former husband who had died while crossing the plains. This daughter Selina Chipman, lived in American fork. She invited her mother to come with the two children and live with her until William could return from the south for her.

The two children, who were nine and eleven made themselves useful doing chores about the house and outside. When John was a little older, James Chipman, who had a merchandise business, took John in the store to help him. He remained here with Mr. Chipman for about six years, when the father moved the family to St. George. William Snow was then county judge and lived there. About two years later, John and his sister went back to American Fork as he was unable to find suitable employment in St. George. The sister Melissa was soon after married to Jacob Greenwood and John worked two more years with his brother-in-law, James Chipman. He then attended the University of Deseret for one year, and from there he went into the merchandising business at American Fork, later in Salt Lake City and Provo Bench. He engaged in farming at the latter place and while living there almost went blind so returned home.

His later years were spent on a fruit farm on Provo Bench and in the Merchandising business. While here he aided the Bamberger Electric Co. to secure a right of way for their transportation line. For his efforts the Company named a station in his name.

He suffered with Asthma most of his life and died in Salt Lake City, January 9, at the age of 58 years.



John A. Gardner  
Reuben Gardner  
Royal J. Gardner

Celestia S. Gardner  
Lucy S. Gardner  
Chloe S. Gardner

Robert B. Gardner  
Osro Gardner  
Jeter Snow  
William Snow

Bernella E. Gardner  
Maryetta S. Gardner  
Alice G. Snow  
Melissa M. Snow

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## CHAPTER IV

ROBERT GARDNER

Robert Gardner Sr. was born in Houston, Renfrewshire, Scotland, March 12, 1781. He operated a mill and a farm and owned a tavern at Kilsyth, Stirlingshire, Scotland, where a son, Robert Jr., was born October 24, 1819. Conditions were hard at that time for which the people blamed the government and so there were occasional riots. Various radical meetings were held in Gardner's tavern and though he took no part in these meetings he was arrested and put in jail by the English troops. Some of the leaders of the rebellious movement were executed but as no one came to testify against Mr. Gardner he was released.

Robert Gardner was so angry at this treatment that in 1822 he went to America to prepare a home for his family, taking his oldest son, William, and a daughter, Mary. The mother, Janet, Archibald, and the son, Robert remained at home expecting to follow the next Spring. As no report came to discourage the mother she sold her property the next Spring and sailed with the children for America.

While she had no clue as to where her husband had settled, they perhaps thought of America as being something of the size of Scotland; so sailed forth bravely for the vast, little known continent of America to find her husband, knowing he had settled somewhere on it.

The little group were five weeks and three days on board ship and finally arrived at Prescott above Montreal, Canada, where to their great relief, was their father. Having heard that the wives of twenty-five Scotchmen had followed their husbands, who had left as he had done, traveled seventy-five miles on foot to meet his family whom he vaguely hoped might be among them. This meeting was a time of rejoicing that they always remembered. The family walked back the entire distance to their new home in the woods of Canada. The mother carried young Robert who was only two and a half years old; while William and his father carried Archibald, who was nine, much of the way. Mary, who was about fourteen years old had stayed in the lonely cabin in the woods to guard the house and when she saw them coming, ran out with her little dog to meet them. But her eyes filled with tears of joy at this blessed return and she ran back to the house unable to speak.



With the building of the homes, clearing of the giant trees and the thistles, the drainage of the swamps, and the planting and the harvesting of the crops, all without teams, occupying so much of their time, young Robert had only six weeks of formal schooling. He later became wise through experience however, and he and other members of the family grew prosperous in Canada though it was a hard country in which to make a living. They had good farms, good homes, good teams and lumber and flour mills. This is the early background of Robert Gardner in America.

On March 17, 1841, Robert married Jane McKeown who had come to help in the home and had already become like one of the family. Since the other children had married and moved away, the father and the mother wished Robert and his young wife to live at their home and since Robert had done much to build it, perhaps it was partly his.

In 1844 this young couple heard some Mormon Missionaries and joined this new Church. He says that they went about a mile and one-half into the woods to find a suitable place to be baptized. The pond had ice about 18 inches thick on it, so a hole had to be cut to get to the water. Robert says that while under the water, though only a moment, a bright light shown around his head and it had a very mild heat. While unable, he says, to describe the feeling he had, it had great influence on him for life. Study of the scripture, careful conduct and strict obedience to authorities of the Church followed this experience.

Shortly after joining the Church, he and a friend named James Park, decided to go to Nauvoo to see the Prophet Joseph Smith and the Apostles. They left on this 1000 mile round trip in 1845.

Those who travel by automobile, by rail and in the air will little realize the problems of travel 100 years ago. Robert Gardner took five dollars and a two bushel sack of crackers his wife and mother had made him which he carried on his back. At Port Sarne, he took a boat to Chicago, then traveled on foot to Nauvoo. A bed at night, when he could get one, cost him six cents. At Nauvoo he could not find a tavern or any place of entertainment. He and Park traveled around until long after bed time and finally got the privilege of sleeping on the carpet in a kindly home. Park had been there before and found a place the second day where he could work for his board. Robert went to the temple where work seemed to be abundant. One of the foremen, Mr. Hill, invited him to come to his home and sleep on a trundle bed and board with them. Robert accepted the bed but did not have the heart to do much eating when he saw how little food the family had.

Robert heard the Apostles and Prophet speak and became

acquainted with some of them. He talked with Brigham Young and in spite of the poverty of the saints wished to live among them. With this thought in mind he began his 500 mile return trip home. When he reached Chicago he had neither begged nor stolen, but his crackers and money were long since gone.

He boarded all the steamboats in the harbor to get a chance to work for his passage down the lake, but all refused until he came to the last one. He began feeling like praying in right good earnest then, but couldn't quite tell whether his faith was growing weaker or stronger.

The captain, when asked, said, "Yes, come on in the morning and pack wood with the Negroes." The next morning Robert came and carried the wood on two heavy sticks. There were two large negroes who changed off when one got tired but only one changed with Robert. This six weeks trip, however, was always a happy memory in the Scotchman's life.

Not long after that time the saints in Canada had word that the saints in Nauvoo were being driven west and were going to the Rocky Mountains. They were advised to leave soon if they wished to join the migration.

The Gardners had considerable property to dispose of so could not leave with the first company. While disposing of their property some unscrupulous men designed plans to swindle Archibald of some of his property or detain him in jail. He heard of the plan to arrest him and left that night for the border. He traveled forty miles on foot and by sunrise had reached the St. Clare river which is the boundary line of Canada and the United States. The river is one mile wide and had been frozen over but was now breaking up. The cakes of ice were quite close together out in the river but on both sides they seemed to drift from the shore. Things looked bad for Archibald for the sheriff and his men were drawing near; but he had faith still and ran for the river. As he reached the water a large cake of ice came down the river and struck the bank. He ran upon this and was able to step from one block of ice to another until he neared the American shore. Men in the little town of Black River saw him coming and ran down with poles to try to save him, but more floating ice spread out toward the shore and he was able to reach land. He waved good-bye to the sheriff on the opposite shore and started to Nauvoo.

Robert and the rest of the family rejoiced to know that Archibald was safe, but now had to see to the sale of his property and the care of his family.

There was no further attempt to leave Canada until the ferry was again crossing the river. When the family had gathered their household goods, ox-teams, wagons, and horses and



were ready to board the ferry for the American side, officers again came up to claim some of the horses, claiming them to be Archibald's property. At this time an old friend of the family, a lawyer named John Wilson, came to help them out. He made legal arrangements for their departure. It appears that he took some uncollected notes belonging to Archibald and Robert as a sort of bond. As it afterwards proved they were left in good care.

This was the rainy season and travel was very difficult. The saints had already been driven out from Nauvoo when the Gardners reached there and the temple had been destroyed. However, they overtook Orson Hyde's company, camped near the Missouri River and there saw some of the suffering of the saints.

A boat had been built by the Saints to help them cross the River. When William put his team and wagon on the boat one yoke of wild steer jumped into the river and started back to shore. William then jumped in, took hold of the steers tails, turned them around, and made them face the opposite shore and swim across.

At the Horne River there was no boat, so the men made a raft and for a time pulled the raft back and forth with a rope by hand. This was heavy work so ox-teams were tried. Robert's wagon was the first to be taken by team. For some reason the oxen started too soon and before the wagon was blocked. The front end of the raft tipped up, the wagon rolled back dangerously near the edge and had almost rolled into the river with wife and children when Robert grabbed a hind wheel and held the wagon until it reached the opposite shore. "God helped us and we were saved," he said. It does seem remarkable that one man could have done such a feat.

Many other important events, some of them pathetic, are given in the sketches of his wives, which also appear in this volume.

On reaching Salt Lake Valley, he and his brother Archibald made plans for building a saw mill. One of the first to be successful was built on Mill Creek by their father and William and themselves.

Soon after building the mill, one winter when the snow lay very deep in the canyons, Robert went up to slide some logs from the mountain. The slide was very narrow and steep. Without his knowing it, some one else had gone up and started sliding logs down. As Robert was part way up a log shot down like an arrow and struck his leg below the knee. While it did not break the leg, the wound was deep and serious.

His first thought was to get out of the slide before another

log killed him. When out of danger, he said, "Now I can't go on my mission in the spring." But on examining his leg and seeing that it was not broken, he said, "Alright, I will go on my mission."

From his position on the side of the mountain he could see the road in the canyon below where two men were coming up. He called to them and to his great relief they heard him. On reaching the injured man they saw the need for haste to town. The first problem was to get him to the road and their sleds. They did this by taking hold of the good leg and dragging him down the slide, a quick way but one that wore out the seat of his pants and also wore off considerable skin. In addition it filled his pants and shirt with snow.

When he had somewhat recovered, his many friends in Mill Creek were anxious to show him kindness and sympathy. One way they tried of making life pleasant was to give many parties, where he was a special guest. He was grateful for their kindness and often expressed his good will. On three occasions he, jokingly blessed the hostesses with twins. He had quite forgotten the incident until he returned from his mission to find that each of the women actually had twins. Since the women believed that his blessing was effectual he was cautious from then on.

On April 22, 1857, Robert left his home on Mill Creek to go on his Hand Cart Mission. There were 75 men in the company from 21 to 65 years of age, including Americans, Scotch, Irish, Dutch, Danish, Welsh, French, and English.

There was a cart for every three men, John Berry, Robert Gardner, and David Brinton traveling together. Since there were no teams to haul bedding or provisions, the cart had to haul everything necessary for the journey.

The first night was spent in Salt Lake City. The next morning they marched out to the tune of a brass band which accompanied for two miles. At that point Robert took a last farewell of his Sister Mary, who died before his return.

Robert had not recovered from his injury and still looked very pale and weak. One man on the side lines pointed to him and said, "That man won't go far before dropping out."

The company had wet cold traveling for several hundred miles. On the mountain divide the snow was fifteen feet deep. Often it rained. Some times it snowed; but neither snow, frost nor rain delayed this brave company. In 48 days they had traveled one thousand and thirty miles, almost 22 miles each day of travel.

The X.Y. Company which was organized to carry mail across the plains, started with a band of horses and good outfit on the same day as the hand cart company. They tried to overtake the



latter company, but did not succeed until June 2nd, and only then by sending two men, Charles Shumway and John Wimmer ahead on a forced march, traveling most of the night.

The men reached their destination in better health than when they started. The journey across the plains was less difficult than the trip west. There was much game along the way including many Buffalo along the rivers. Sometimes there were droves several miles long and two miles wide.

On reaching the Missouri River the hand carts were sold. Elders Shumway and Gardner made their way toward Canada and were soon at the St. Clare river where Robert had crossed in 1846.

One night while in Canada, Elder Gardner dreamed that as he approached the home of the branch president, his family all came running out to meet the Elders. One member of the family had a yellow envelope in his hand.

Elder Gardner told this dream to his companion. A few days later when they approached London, the dream was fulfilled. The saints to whose home they were going came running out to meet the Elders saying, "You are called home." They carried in their hands the telegram with this message.

While in Canada, Robert's old friend, John Wilson, delivered the money for all the notes, for he had collected them all. This money helped Elder Gardner and his missionary companions to return home.

All went well on the return trip except their crossing of the Bear River. As they approached Fort Bridger, they were advised that Johnson's Army was stationed there and that they should avoid them by crossing the Bear River and going down Weber Canyon.

The missionaries found the river deep and wide. Since it could not be forded they made a boat from the wagon boxes. Some men swam the river to take the ropes across. The wet ropes together with the swift stream, sank the box boat. James Andrews, who could not swim, was on the boat when it sank. He floated off on the current of the stream. Men swam toward him but he was being carried down stream faster than they could swim. George Metcalf and another man on the far side, ran down the river to a bend where they thought Andrews might strike the bank. Metcalf threw himself forward to reach as far in the stream as possible, while the other man held to his legs. At this moment Andrews passed and Metcalf grabbed him by the hair of the head, and brought him out as dead, but he soon recovered.

After returning to Salt Lake from his Canadian mission, Robert Gardner prospered. He was just considering his bless-

ings and thought of taking life a little easier. His had been a hard one almost every day since leaving Scotland thirty-nine years before. He said to himself, "I have been well off before and my property all went. I am almost afraid of another fall."

In a few hours, sure enough, news came of another fall as far as property was concerned. A neighbor reported that he had heard Mr. Gardner's name read with a list of others who were to make a new settlement in the southern part of the state and to grow cotton. The men were asked to be ready for this mission very soon.

Since coming to Salt Lake, Robert had married Cynthia Berry, on August 5, 1851, and Mary Ann Carr on July 20, 1856. His first wife, Jane had nine children. Cynthia had five and Mary Ann had two, one of them born in February, the year of his call.

Robert thought of the hardships his families had endured and those they would have to endure on this new mission. He then thought of his conversion, his baptism, and his acquaintance with the Prophet. He looked and spat, took off his hat, scratched his head and said, "Alright."

Robert went at once to see George A. Smith in Salt Lake, who laughed and said, "I put your name on the list. If you don't want to go, see President Young and he will take it off."

"I expected he would, but I shan't try," Robert answered. "I came to see what kind of an outfit I needed and when to go."

There was but vague information to be given at this time about the new location of this cotton growing mission but preparation for the departure began immediately and on November 12, 1861, Robert with his young wife, Mary Ann, their two daughters, Ann and Laura, in company with William Lang and his wife, left on this uncertain and difficult mission. The oldest son, William, had been left in charge of affairs in Salt Lake, while John A., Cynthia's oldest son who was nine years of age was taken along to help Mary Ann with the young children.

When Brothers Gardner and Lang reached Parowan they met George A. Smith with a little more definite information. He told them to go to the Junction of the Virgin and the Santa Clara rivers and build a city which was to be called St. George. After locating the families, Brother Smith wanted Robert to explore the country for timber and suitable places for saw mills.

A few days after leaving Parowan the missionaries reached Washington, near their destination.

We all have some tender spots, for each of us there are some things we can not endure. Others might endure with ease what is beyond our power to bear. Robert approached this crucial test in Washington.